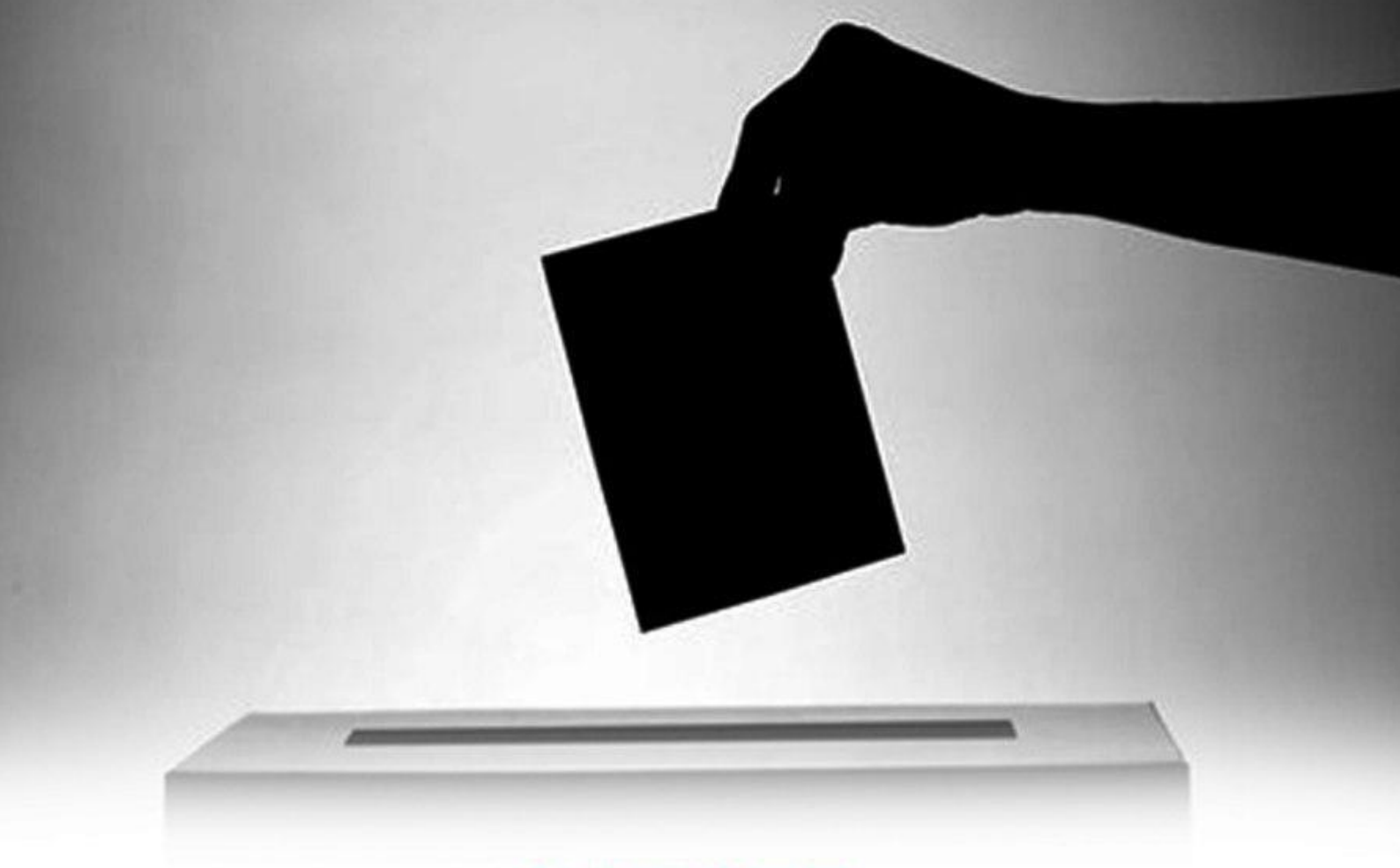

INDEED THEY ARE MUSHRIKŪN

أهل التوحيد
Publications

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بسم اللّه الرحمن الرحيم

Presents:

Introduction - Reality Of Islam

Undoubtedly all praise belongs to Allah. We praise Him, seek His aid and forgiveness. We seek refuge with Allah from the evils of our souls and the evils our deeds. Whomsoever Allah guides then no one can misguide him and whomsoever Allah leaves to stray no one guide him. I bear witness that there is nothing worthy of worship except Allah, having absolutely no partners. And I bear witness that Muhammad is His slave and His Messenger. May the Salah and Salam be upon him, his family, and his Sahabah till Yawmid-Deen. As for what follows:

Allah (tabaraka wa ta'ala) says;

{The postponing in indeed an addition to kufr: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allah, and they make lawful what Allah has forbidden. The evil of their deeds is made fair-seeming to them. And Allah guides not the people who disbelieve.} [9:37]

{And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed, do the devils inspire their allies among men) to dispute with you. And if you were to obey them, indeed, you would be mushrikun.} [6:121]

{They have taken their scholars and monks as lords besides Allah, and (also) the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.} [9:31]

Know, may Allah guide you to success, that the only way of life, the only Deen, accepted by Allah (tabaraka wa ta'ala) is Islam. The proof for this is;

{Indeed, the Deen with Allah is Islam.} [3:19).

{And whoever desires other than Islam as a Deen – never will it be accepted from him, and he, in the Hereafter, will be among the losers.} [3:85]

{This day I have perfected for you your Deen and completed My favor upon you and have approved Islam as the Deen for you.} [5:3]

Know, may Allah grant you fiqh, that Islam has a core meaning and a reality that must show. It is salamah, which is ikhlas, sincerity, meaning to purify your worship solely for Allah, alone, and istislam towards Allah, meaning to submit to Him and His commands with obedience. The Proof for this is;

{I have aslamtu (submitted) myself to Allah, and so have those who follow me. And say to those who were given the Scripture and to the unlearned, "Have you aslamtum (submitted)?" And if they aslamu (submit), they are rightly guided; but if they turn away – then upon you is only the duty of notification. And Allah is Seeing of the servants} [3:20]

Shaykhul-Islam Ibn Taymiyyah, rahimahullah, said: "I mentioned before in previously discussed principles that Islam – the Deen of Allah with which He revealed His Books and sent His Messengers – is that the slave yuslim (submits) to Allah, the Lord of the creation, and thus, he yastaslim (submits) to Allah alone without giving Him partners and that he be salim (purely) for Him, in that he worships Him while not worshipping other than Him, as is made clear by the best word and the head of Islam la ilaha illa Allah. And it has two opposites: kibr and shirk. For this reason, it was reported that Nuh ('alayhis-salam) ordered his children with la ilaha illa Allah and subhan Allah and forbade them from kibr and shirk (Reported by Imam Ahmad on the authority of 'Abdullah Ibn 'Amr), as in a Hadith I mentioned elsewhere. Indeed, the one who abstains due to arrogance from worshipping Allah does not worship Him, so he is not mustaslim (submitting) to Him, and he who worships Him and worships others with Him is a mushrik towards Him, so he is not salim for Him, rather he has shirk towards Him. The word Islam includes the two meanings, istislam (submission) and salamah which is sincerity. And it is known that all the Messengers were sent with the general Islam consisting of this." (1)

Know, may Allah have mercy on you, that the children of Adam cannot, will not, can never, be Muslimin, those in Islam, Muwahhidin, those with Tawhid, until they single out all their 'Ibadah for Allah (tabaraka wa ta'ala) alone and have kufr in the taghut. The proof for this is;

{And the masajid are for Allah (alone), so do not invoke anyone or anything along with Allah.} [72:18]

{And verily, We have sent among every Ummah a Messenger (saying): "Worship Allah (alone), and and keep away from taghut.} [16:36]

The taghut being anything or anyone whose limit is exceeded whether worshipped, followed or obeyed, as mentioned and outlined by al-Imam Ibnul-Qayyim and the 'Ulama, rahimahumullah. It is also mentioned in the Sahihayn that the Prophet, sall

Allahu ‘alayhi wa sallam, said: “Whoever says, ‘Nothing is worthy of worship except Allah,’ and disbelieves in all that is worshipped besides Allah, his property and his wealth become inviolable and his reckoning is with Allah.” [Muslim] Without this foundation, the reality of a person’s Islam is absent and will never be correct. Shaykhul-Islam Muhammad Ibn ‘Abdul-Wahhab, rahimahullah, summarized beautifully the reality and meaning of Islam saying: “(It is) to submit to (istislam) to Allah with Tawhid, and to comply (inqiyad) in obedience, and to disavow (bara’ah) from shirk and its people.” (2) So, there can be no Islam with a person unless they give all their ‘Ibadah to Allah alone and no other, submit to the commands of Allah in totally compliance, and avoids shirk.

The one who fails to single out his ‘Ibadah for Allah (tabaraka wa ta’ala) and commits shirk with Allah is a mushrik kafir. The Proof for this is;

{And whoever invokes besides Allah, any other ‘ilah, for whom he has no proof, then his reckoning is only with his Lord, Indeed, the disbelievers will not be successful.} [23:117]

This, shirk, is established on him even if it was done or said out of ignorance and he was from the most ignorant of people and was not aware that what he was doing or saying was shirk, kufr and haram. The Proof for this is;

{And if anyone of the mushrikun seeks your protection then grant him protection so that he may hear the Word of Allah and then escort him to where he can be secure, that is because they are a people who do not know.} [9:6]

Shaykhul-Islam Ibn Taymiyyah, rahimahullah, said: “The name mushrik is applied to a person before he receives the Message (the Hujjah) because he is worshipping something besides Allah and equalizing something with Him and taking for worship objects other than Him.” (3) Al-‘Allamah ‘Abdul-‘Aziz at-Tuwayli’i, rahimahullah, said: “From the matters where differences and mistakes have increased is the issue of excuse of ignorance (al-‘uthur bil-jahl) in asl ad-Deen.” (4) Shaykh Nasir al-Fahd, fakk Allahu asrahu, also stated: “He would not be excused in Tawhid al-‘Ibadah because this is asl ad-Deen and the Deen of all the Messengers, like du’a, slaughtering, a vow and other than that.” (5) And it comes in an-Naba: “Finally, no one who falls into major shirk is excused except the mukrah (one who is forced).” As just mentioned, the only excuse that prevents this is ikrah, compulsion. The Proof for this is;

{Whoever disbelieved in Allah after his belief, except those who are forced and whose heart is at rest with Iman…} [16:106]

Shaykhul-Islam Muhammad Ibn ‘Abdul-Wahhab, rahimahullah, commenting on this mentioned: “So Allah did not excuse from those people except for the ones who were compelled to do so while their hearts were filled with Iman. Therefore, anyone other than this type of person has disbelieved after having real Iman, irrespective of whether he did it out of fear of the people, to please others, or for love and greed of his land, family,

tribe or wealth, or he did it in jest, or for any other reason. (The only valid excuse) is the one who is forced and compelled." (6)

1st Chapter - Obedience To Allah

Know, may Allah guide you to His obedience, one of the core components of 'Ibadah, and one many are ignorant of, is the 'Ibadah of obedience, and it is the obedience in the halal and haram to be specific. The Proof that it is 'Ibadah and if given to other than Allah one is a mushrik is;

{And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed, do the devils inspire their allies among men) to dispute with you. And if you were to obey them, indeed, you would be mushrikun.} [6:121]

{They have taken their scholars and monks as lords besides Allah, and (also) the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.} [9:31]

This was explained in the Hadith of 'Adiy, radiy Allahu 'anhu, as following them in matters pertaining to halal and haram. Shaykh 'Abdullah Al ash-Shaykh, rahimahullah, said: "Obedience was never just a type of worship, rather it is worship itself, for it is obedience to Allah in accordance with that which He has ordered upon the tongues of His Messengers, and that he doesn't obey anyone from among the creation except that this obedience of his falls under Allah's obedience, otherwise it is not necessary to obey any of the creation independently – and what is meant here is the obedience that is specific to making haram what is halal or making halal what is haram. So, whoever obeys a created being in that regard – other than the Messenger, sall Allahu 'alayhi wa sallam, for he does not speak from his whims – then he is a mushrik, as Allah (tabaraka wa ta'ala) made clear in His statement, "They have taken their scribes" meaning their scholars, "and monks" meaning their devout worshipers "as lords besides Allah, and (also) the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no god except Him. Exalted is He above whatever they associate with Him" (At-Tawbah 31). This was explained by the Prophet, sall Allahu 'alayhi wa sallam, as their obedience in making haram what is halal, and making halal what is haram, as will be mentioned in the hadith of 'Adiy." (7)

Know, may Allah bless you, that the one who commits shirk in the rule and legislation of Allah is on the same level, the same status, as one who commits shirk in His worship such as du'a, sujud, and sacrifice. Indeed, they are mushrikun. The Proof for this is;

{He does not have shirk in His rule with anyone.} (Al-Kahf 26)

Al-'Allamah ash-Shanqiti, rahimahullah, said: "Committing shirk in Allah's rule is like committing shirk in His worship. Allah said concerning His rule, {He does not have shirk in His rule with anyone}. In the recitation of Ibn 'Amir, one of the seven reciters, it comes in the form of a forbiddance: {Do not commit shirk with anyone in His rule.} Likewise, Allah said concerning the act of committing shirk in His worship, {Whoever longs to meet His Lord – let him do righteous deeds and not commit shirk with anyone in the worship of his Lord}. Both commands are equal, as is clearly seen." (8)

2nd Chapter - Reality & Hukm Pertaining Democracy

A topic, that directly relates to the foundation of Islam, the shirk of obedience and the shirk of legislation, that has not ceased to be a source of confusion, except for those whom Allah showed mercy, and discussions since it has arrived on the tongues and pens of the Muslimin is the issue of democracy, elections and those who partake in them. Shaykhul-Islam Ibn Taymiyyah narrated that al-Imam Ibn Mubarak and al-Imam Ahmad Ibn Hanbal, rahimahumullah, said: "If the people disagree regarding anything then look to what ahl ath-thughur (i.e. the Mujahidin on the frontiers…) say – since the truth is with them, because Allah (tabaraka wa ta'ala) says; {As for those who wage Salah for Us (for Our Cause), We will indeed guide them to Our Ways.}" (9)

If one was to look around you will see the Mujahidin today, and yesterday, united in the fact that these two things, democracy and elections, are pure kufr and clear shirk. Imam Abu Mus'ab az-Zarqawi, rahimahullah, highlighted the reality of democracy saying: "Democracy came saying to us: "Verily, the society is the rule and the place for reference in the democratic system, and it has the decisive and final word in all the affairs." Thus, the reality in this system says: "there is no rejecter for their decisions and non to put back their rules, and for them is the (right of) rule and unto them they are returned. Their intentions are sacred, their choice is obligatory and their theories are put forth and respected. Their rules are just rules, whom they raise evaluates and whom they drop descends. And what the society makes permissible is permissible and what the society forbids is forbidden. And what they are pleased as a law or system and legislation is what is relied. And that there is no sanctity for anything besides it neither any price nor any weight, even if it is a straight Deen or a wise legislation from the Rabb of the 'alamin. And this symbol, (I mean), the ruling of people unto people, is the core of the democratic system and its structure and upon it (the system runs) and it is the base of its movement upon which all its affairs and matters runs. So, there is no existence to it without this. So, this is the "democratic religion" which is made popular and great in open and daylight. And this is what its philosophers and thinkers and callers (call upon) the assembly of witnesses. And this is what we observe and feel of in reality from what we see and observe." (

Summing up the ruling on such reality was the three A'immah of Jihad in our era: al-Imam Usamah Ibn Ladin, al-Imam Abu Mus'ab az-Zarqawi, and al-Imam Abu Yahya al-Libi, rahimahumullah:

Al-Mujadidd Usamah Ibn Ladin, rahimahullah, said: "How can these men enter the councils of shirk, the legislative council of representatives, which Islam has destroyed?

Such an act nullifies the foundation of Islam, and then what else is left? Then they even claim that they are in the right. They have fallen into extreme misguidance, and Allah knows that Islam has nothing to do with them. Islam is the Deen of Allah, and the legislative councils of representatives are the religion of jahiliyyah. Those who have obeyed their leaders and scholars in making permissible what is forbidden – like entering the legislative councils – or making forbidden what is permissible – like Salah for His sake – have taken lords other than Allah, and there is no strength or might except with Allah." (11)

Al-Imam Abu Mus'ab az-Zarqawi, rahimahullah, said: "For these reasons and others beside it; we have announced a fierce war against this filthy methodology and we have clearly explained the ruling regard the people of this false creed and this losing way. So, whoever strives in the implementation of this methodology with help and assistance, then he is considered as an ally to it and its people and his ruling has (the same ruling) as the ones who calls for it or assists it. Candidates who call for the votes are claimers of Rububiyyah and/or Uluhiyyah, and their voters have taken them as objects of worship and partners beside Allah, subhanahu wa ta'ala. Their ruling in the Deen of Allah, subhanahu wa ta'ala, is kufr and apostasy from Islam." (12)

Al-Imam Abu Yahya al-Libi, rahimahullah, mentioned: "{It is not for a believer, man or woman, when Allah and His Messenger, have decreed a matter that they should have any option in the decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into plain misguidance.} (33:36) This is what the Deen of Islam assures; Allah does not accept any way from anyone else except Him. The religion of democracy is the religion of the freedom of choice. By this meaning, it is destroying the foundation of Islam and the obedience that comes from the Deen of Islam. In the democratic regime, or in better words, in the democratic religion, there is no sanctity, sacredness, or prestige for any legislation except when it comes out approved and recognized by the commission of the parliament. The explicit rules of Allah and His definite divine laws that descended from on top of seven heavens, — and which each true Muslim should obey — are all subjected to revision, amendment, adjustment, modification, acceptance, and rejection by the members of the parliament. They were granted this full right, without any diminution in the democratic religion. Thus, they accept and reject upon their will. Allah has forbidden alcohol, thus if all the nations of world, and the men and jinn gathered to analyze whether they should forbid alcohol or not, they would all be mushrikin and rejecting the Orders of Allah, caring less if they actually forbid it or not." (13)

3rd Chapter – Application Of Takfir

What needs discussing is the implication and practical application of these names, and the rulings that going alongside them with regards to those who partake in this shirk of legislative or executive elections. For some of our brothers have admitted and agree fully that this is kufr and shirk but stop there and don't apply these on the realities around us except rarely, if at all. Some saying that this act is kufr and shirk but extending the saying of the individual is not declared a kafir mushrik until the matter is explained to him, and all doubts are removed, slightly following in the tracks of the people of irja who widened the gap between the general and specific. Shaykh Nasir al-Fahd, fakk Allahu asrahu, said: "By principle, whoever falls into kufr, then he becomes a kafir. The issue of separating between the general and specific spread with the spread of irja. Irja could be by limiting kufr in Allah to belief, and it could be by not applying it upon individuals, as is the case now." (14) Others saying that they are excused for ignorance and some widening the excuse of not knowing the reality of democracy to such an extent that it touches and reaches every person, making that the foundational principle or giving it to those who do not fit its description.

From the principles of Islam is that names and rulings are based on what is apparent and what is hidden is left for Allah ('azza wa jall). The Proof for this is the story surrounding the Ayah;

{They said: "When we return to Madinah the mighty one will expell the lowly one.} [63:8]

This was said by the munafiqun and when the Prophet (sall Allahu 'alayhi wa sallam) was informed of this, he called the munafiqun who gave oaths that they never said any such thing. Judging by the apparent the Prophet, sall Allahu 'alayhi wa sallam, let it go. He could only go by what is apparent and he is the final Prophet of Allah, sall Allahu 'alayhi wa sallam. The proofs for this principle are many and it is important to comprehend. This principle was very much understood and acted upon by the Salaf with Amir al-Mu'minin 'Umar Ibnul-Khattab, radiy Allahu 'anhum, saying: "People were (sometimes) judged by the Wahy during the life of Rasulullah, sall Allahu 'alayhi wa sallam, but the Wahy has been cut off. Now, we judge you by what is apparent (dhahara) from your deeds," [Al-Bukhari] and with how the Sahabah, radiy Allahu 'anahum, dealt with the murtaddin and their passive supporters from what was apparent from them. Shaykh Ahmad Jibril, hafidhahullah, commenting on the former story said: "And that is a lesson to us to judge only by that which is apparent." (15) So, whoever shows and manifests kufr and shirk will be named and ruled as a kafir mushrik. Based on that and other principles, those who

participate in the legislative elections or executive elections of shirk and kufr are judged on their apparent actions, and that is shirk and kufr.

Al-'Allamah 'Abdullah Ibn Humayd, rahimahullah, was asked concerning the mushrikin who commit shirk by the graves: "Do we say that this one is a kafir or that his action is kufr?" He answered saying: "We say that your action is kufr and that necessitates your kufr as well. This is a specific individual who has committed an act of kufr, we say that this action is kufr and that he is a kafir through his action, and we call him a kafir by means of his action, since he directed the worship to other than Allah…La ilaha illa Allah implies that no deity on the earth nor in the heavens has the right to be worshipped truly except Allah. Therefore, He is deserving of all worship, He alone with no partner or associate. And the worship which He alone is deserving of is a comprehensive word for everything that Allah loves and is pleased with from inwardly and outwardly speech and actions. And Allah knows best." (16) [sharh kashfu shubuhat] Likewise with those who commit shirk by and in these taghut elections. This is an action of kufr and shirk and one is called a kafir mushrik through and by means of this action, since he committed shirk with Allah.

Al-'Allamah Nasir al-Fahd, fakk Allahu asrahu, said: "'Abdur-Rahman Ibn Hasan said, 'The Tawhid of the people Tawhid is not completed except by withdrawing from the people of shirk and having enmity towards them.' So, whoever wages war with the kuffar, then he has not withdrawn from them thus the name is attached to him (i.e. kufr). The point of evidence: Whoever aids and assists the nasara then he is from them because he did not oppose them or hate them. No, in his apparent state he loves to give them victory and it is for that reason, he assisted them." (17) [at-Tibyan Shaykh al-Fahd] As it has been mentioned the Tawhid of a person is not valid except by leaving shirk, so how about the one who agrees to these elections and participates in this clear shirk every time this taghut calls on the people to worship it? Whoever does this has not disbelieved in the taghut and has not made bara'ah from shirk so its name is established on him (i.e. he is a mushrik). The point of evidence: Whoever commits shrik with the mushrikin then he is just like them and in his apparant state he believes in the taghut, submitted to the taghut, has worshipped the taghut and become a taghut himself in competing with the hukm of Allah and a mushrik in following others in matters pertaining to halal and haram.

Al-'Allamah Ahmad Jibril, hafidhahullah, said: "The apparent ruling on one who does sujud to other than Allah is that he is a mushrik. Right by the act itself, he is a mushrik. One who makes sujud to a statue, to a king or do to a president is a mushrik. The ruling of shirk stays on him unless he gets exempted out of it. For example, he said I made sujud because I saw that brick over there and I thought that was a sutrah. That was the only sutrah but it turns out it is a huge statue, then the shirk is lifted. For example, it was a big statue and he saw the bottom of it. He did not see a big statue, so then the classification of shirk is lifted." (18) Therefore, the apparent ruling on one who enters these elections,

submits to them, participates in them, giving the right to legislate to other than Allah is a mushrik. Just by him consenting and participating, he is a mushrik. One who legislates and gives the right to legislate to a MP, to a congress member or to a president is a mushrik. The ruling of shirk stays on him unless he gets exempted out of it. For example, he said he thought he was helping in Shari'ah and it did not even cross his mind what democracy is or what these lying shayatin are actually doing. He has little exposure, and saw a sign saying – Shari'ah is the only solution – so he choose that. So then the shirk is lifted and the matter is explained to him. If he persists afterwards to continue or was pleased with it after this clarification then the shirk and kufr is put back on him. This is the one the Aimmah of 'Ilm and Salah meant when they spoke on the tafsil on this issue. Not the one in USA, UK, Australia, France, and the other western countries. Nor is this the foundation when dealing with the countries in the East. It is the rare exception and the ruling of shirk and ruling is suspended and lifted due to such conditions and barriers being present, such as ignorance of the reality (jahl al-hal), depending on the time, place, and situation.

This is important regarding this exception, because it does not stay as an exception. The meaning of democracy and those shayatin who affiliate themselves to Islam yet adopt the religion of democracy could be hidden in some lands and areas and it could be apparent depending on the da'wah and available common knowledge. Such a situation was applicable in 'Iraq when Saddam fell, democracy was quickly brought and the lying shayatin were deceiving the laymen of the Ummah and Ahlus-Sunnah in 'Iraq. For this reason, the A'immah of Jihad were careful in implementing the rulings of shirk and kufr and targeting the elections and wanting to prevent those from Ahlus-Sunnah from falling into this kufr and shirk. Shaykh Abu 'Umar al-Baghdadi, rahimahullah, said: "The order to the soldiers were very precise and clear and with the unanimous agreement of the Shura council of the Islamic State. These orders were that what was intended was to prevent Ahlus-Sunnah from participating in the elections, not to kill those who stubbornly went. The order was clear: stop them, do not kill them." (19) Such a situation vanished with the meaning of democracy widespread, the kufr and shirk of the lying shayatin apparent and the Da'wah established, walhamdulillah.

4th Chapter - Responding To Misconceptions

Many of our brothers quote ash-Shaykh Abu 'Umar al-Baghdadi, rahimahullah, on this issue in his speech outlining the 'Aqidah and excusing the members of 'Islamic' parties until the matter is explained to them but have overlooked that precise situation and that the reality of these parties was a hidden matter and the hidden nature was temporary. Shaykh Abu 'Umar al-Baghdadi, rahimahullah, later said: "Despite we previously announced that we did not want to engage in a war that criminal 'Islamic' party to avoid dispersing the efforts, but it has become apparent that this 'Islamic' party devoted all its military and media might to fight the truthful Mujahdin, without exception, in Bilad ar-Rafidayn…hence its defects and faults are exposed and apparent to every Muslim and no longer hidden. And if we previously sought excuses for some of them, we are sure now that none of these shayatin can be excused…So we declare the 'Islamic' party as an enemy of Allah and His Messenger (sall Allahu 'alayhi wa sallam) and a group of riddah and kufr, its leaders as well its members." (20) Besides the fact that was with regards to the members of the group and not on the issue of committing kufr and shirk with Allah in taghut elections.

The reality is that people are not ignorant of the mechanics of a democracy and its meaning, as it is common knowledge that is available, apparent and not hidden. They are ignorant of the hukm and are not aware that they are committing shirk, just like other mushrikin. This ignorance is not new and in the well-known Hadith when the Prophet, sall Allahu 'alayhi wa sallam, was reciting the Ayah; {They took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their lord) the Messiah, son of Maryam, while they were commanded to worship none but One Ilah (Allah).}. 'Adiy Ibn Hatim, radiy Allahu 'anhu, said: "O Prophet of Allah, they do not worship the rabbis and monks." The Prophet, sall Allahu 'alayhi wa sallam, explained that yes they do, they worship the rabbis and the monks by following them in matters pertaining to halal and haram and tashri'. Shaykh Ahmad Jibril, hafidhahullah, said: "In the seventh volume, Ibn Taymiyyah talks a lot about this. He said they listened to their monks in telling them what is halal and what is haram, knowing that they changed the Deen of Allah, yet they still followed them. That is shirk even if they do not make Salah or Sujud to them. Listening to them in the haram and the halal, and knowing that they are making a new legislation is shirk even if they do not make Sujud and Salah to them. I will revise the statement of Ibn Taymiyyah somewhat. Whoever derives his legislation, his halal and haram, from the rules of democracy or other man-made rules or ideology, knowing they changed the Deen of Allah, has in reality

worshipped democracy or those man-made rules, laws or whatever they may be. He followed them and he committed shirk, even if he does not make Sujud and Salah to democracy or to those man-made laws." (21)

And ash-Shaykh Abu Butayn, rahimahullah, commenting on this Hadith said: "Allah condemned them and called them mushrikin even though they did not know that that action of theirs was worship of them, so they were not excused by ignorance." (22) This is what we see today with the mushrikin who participate in the tawaghit elections. They are ignorant of the fact this action of theirs is shirk and the worship of this taghut called democracy. This ignorance is not excusable. The Shaykh, rahimahullah, also spoke on the mushrikin in his time saying: "And we know that whoever does that from those who ascribe themselves to Islam doesn't fall into that except due to ignorance. For if they knew that it distances them from Allah to the utmost degree and that is from the shirk which Allah has prohibited, they would not advance towards it. And thus, all of the Scholars declared them to be kuffar and did not excuse them for ignorance, like some of the astray people say: "Indeed these people are excused because they are ignorant." And this is speaking about (the Deen of) Allah without knowledge and opposing the likes of His statements; {A group He has guided, and a group deserved to be in error; (because) they undoubtedly took the shayatin as awliya instead of Allah, and consider that they are guided.} and; {Say: "Shall We tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds.}" (23) Contemplate and reflect on this, and it is Allah alone who guides.

Such is the situation today. If they were not ignorant, they would not commit this shirk and if it is said that this is with regards to shirk in du'a, sacrifice and other acts then the reply is that committing shirk in the hukm of Allah, or in obedience, is the same as committing shirk in other acts of worship such as dua, as has preceded. Shaykh Muhammad al-Amin ash-Shanqiti, rahimahullah, said: "Committing shirk in Allah's rule is like committing shirk in His worship. Allah said concerning His rule, {He does not have shirk in His rule with anyone}. In the recitation of Ibn 'Amir, one of the seven reciters, it comes in the form of a forbiddance: {Do not commit shirk with anyone in His rule.} Likewise, Allah said concerning the act of committing shirk in His worship, {Whoever longs to meet His Lord – let him do righteous deeds and not commit shirk with anyone in the worship of his Lord}. Both commands are equal, as is clearly seen." This was mentioned in the beginning and repeated here because of its importance to comprehend and understand. He further stated: "What this noble verse entails – that rule belongs to Allah alone, without partner, according to both recitations – has been further explained in other verses. {The rule is only for Allah. He has commanded that you worship only Him. That is the correct Deen, but most of the people do not know.} and His statement, {Is it the rule of jahiliyyah they want? But who is better than Allah in rule for a people

who have firm faith.} and His statement, {Is it other than Allah I should seek as a judge while it is He who has revealed to you the Book explained in detail?} What is understood from these verses is that the followers of the rulings of lawmakers who legislate what Allah has not permitted are committing shirk with Allah. This understanding was made clear in other verses, such as in the Statement of Allah concerning those who follow shaytan's legislation in permitting maytah (the meat of unslaughtered animals) under the pretext that they were slaughtered by Allah, {Do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. Indeed, the devils inspire their awliya to dispute with you, and if you were to obey them, indeed, you would be mushrikin.} So, he declared them to be mushrikin due to their obedience (to taghut legislation), and this shirk in obedience – following legislation that rivals what Allah has legislated – is what is meant by worshiping shaytan in the Statement of Allah, {Did I not enjoin upon you, O children of Adam, that you not worship shaytan – indeed, he is a clear enemy to you – and that you worship (only) Me? This is a straight path.}" (24) What bigger indicator is there that they have followed and obeyed this taghut legislation by them submitting to the taghut, giving the right to legislate to man, themselves being a part of that legislation, and joining into the taghut system by partaking in it. Would one with disbelief in the taghut and Iman in Allah do any of that? Would one who has submitted to Allah with Tawhid, complied in obedience, made bara'ah from shirk and its people do such? Or is the submission to Allah absent, the compliance in obedience absent and the bara'ah from shirk and its people completely absent?

Shaykh 'Abdur-Rahman Al ash-Shaykh, rahimahullah, said: "Whoever performs shirk then he has left Tawhid. Since both Tawhid and shirk are opposites of one another and can not be gathered together. Therefore, when shirk is present, Tawhid disappears. Allah (subhanahu wa ta'ala) commanded the following with regards to those who commit shirk, {And he sets up rivals to Allah, in order to mislead others from His Path. Say: Take pleasure in your disbelief for a while, indeed, you are of the dwellers of the Fire.}" (25) And ash-Shaykh Ahmad al-Khalidi, fakk Allahu asrahu, said: "…belief in the taghut and belief in Allah are opposites that can never be together in the same heart of any person. A person can not be described as a mushrik and Muwahhid at the same time ever. Rather, it must be one of the two with no third. He (ta'ala) says, {He it is Who created you and amongst you there is the kafir and amongst you in the Mu'min.} And He says, {Indeed We showed him the way, whether he be grateful or ungrateful.}" (26)

Can one who knows Tawhid and what the reality of Islam is call these people who submit to the rule and legislation of this taghut and commit this shirk as Muwahhidin and Muslimin?

Shaykh ash-Shanqiti, rahimahullah, said: "For this reason, Allah named as 'shuraka' (partners) those who are obeyed in the sins they beautify. He ('azza wa jall) said, {Likewise, the 'shuraka' of the mushrikin have beautified to them the killing of their

children in order to bring about their destruction and to mislead them in their religion. And if Allah had willed, they would not have done so. So, leave them and that which they devise}. The Prophet (sall Allahu ‘alayhi wa sallam) explained this to ‘Adiy Ibn Hatim (radiy Allahu ‘anhu) when ‘Adiy asked about Allah’s

statement, ‘They took their rabbis and monks as lords besides Allah’ (At-Tawbah 31). The Prophet (sall Allahu ‘alayhi wa sallam) explained to him that the clergy permitted for them what Allah had prohibited, and prohibited for them what Allah had permitted, and the Jews and Christians followed them in that regard, and that was their taking of their clergy as lords. From the most explicit of evidences concerning this is that Allah (tabaraka wa ta’ala) explained in Surah an-Nisa that He is amazed at the claim of Iman from those who want to seek judgment from what Allah has not legislated, and that is only because their claim of having Iman despite their desire to seek judgment from taghut reaches a level of lying so great that it is amazing, and this is in His statement, {Have you not seen those who claim to have believed in what was revealed to you and what was revealed before you? They wish to seek judgment from taghut, while they were commanded to disbelieve in it; and shaytan wishes to lead them far astray}. Through these Divine Texts we have quoted, it becomes absolutely clear that none doubts the kufr and shirk of those who follow the manmade laws which shaytan has legislated upon the tongues of his allies in opposition to what Allah (tabaraka wa ta’ala) has legislated upon the tongue of His messengers (‘alayhim salatu wa salam) except one whose vision Allah has wiped out and whom He has blinded from seeing the light of the revelation like He did to the followers of the taghut legislators.” (27)

It comes in an-Naba and translated in Rumiyah: “Furthermore, Allah (‘azza wa jall) made Tawhid in rule and legislation a proof against those who do not make Tawhid of Him in worship, and made Tawhid of Rububiyyah and al-Asma was-Sifat a proof against those who do not practice Tawhid of Uluhiyyah. He (ta’ala) said, {[Yusuf said,] ‘O (my) two cellmates, are divided lords better or Allah, the One, the Subduer? You worship not besides Him except (mere) names you and your fathers invented, names for which Allah has sent down no authority. The rule is only for Allah. He has commanded that you worship only Him. That is the correct Deen, but most people do not know’}. He (‘azza wa jall) also said, {Recite to them the news of Ibrahim, when he said to his father

and his people, ‘What do you worship?’ They said, ‘We worship idols and remain devoted to them. He said, ‘Do they hear you when you supplicate? Or do they benefit you, or do they harm?’ They said, ‘But we found our fathers doing thus.’ He said, ‘Then do you see what you have been worshiping, you and your ancient forefathers? Indeed, they are enemies to me, except the Lord of creation. It is He who created me and then guides me. And it is He who feeds me and gives me drink. And when I am ill, it is He who cures me, and who will cause me to die and then bring me to life, and who I hope will forgive me my sin on the Day of Recompense.’ (And he said,) ‘My Lord, grant me

authority and join me with the righteous'}. Moreover, those who worshiped rabbis and monks by making them partners with Allah in legislation and those who worshiped the Messiah ('alayhis-salam) by making him a part of Allah's entity were equated by Allah ('azza wa jall), as He said, {They took their rabbis and monks as lords besides Allah as well as the Messiah, the son of Maryam. Whereas they were only commanded to worship one god; there is no god but Him. Exalted is He above whatever they partner with Him. And when one of the Sahabah, radiy Allahu 'anhu, took the kunyah of Abul-Hakam ("father of the judge"), the Prophet (sall Allahu 'alayhi wa sallam) forbid him from so, saying, "Indeed, Allah is al-Hakam (the Judge) and the rule is His" (Reported by Abu Dawud and an-Nasa'i from Abu Shurayh). As for he who submits to the rule and legislation of the taghut, as is the case with those who vote in the democratic elections and referendums and those who seek judgment from courts judging by manmade laws, then such people believe in and worship taghut and have left the foundation of Islam – the testimony that there is no god but Allah, that there is none deserving worship or obedience except Allah – as well as its reality – salamah (which is ikhlas) and istislam (submission) to Allah – and whoever considers them to be Muslimin, Muwahhidin, abandoners of taghut, and disbelievers in it should review the Deen of Islam before he is laid down in his grave. Our Lord, pour upon us patience, let us die as Muslimin, and join us with the righteous. Amin."

The reality is that people are not ignorant of realities surrounding them, such as the meaning of what a democracy is, they are ignorant of the Tawhid of Allah, the reality of Islam, and that the hukm belongs to none but Allah. Allah (tabaraka wa ta'ala) spoke the truth when He said;

{The Hukm (the rule or judgement or command) is for none but Allah. He has commanded that you worship none but Him (Tawhid); that is the straight Deen, but most people do not know.}

The Mujahid Shaykh Abu 'Ali al-Anbari, rahimahullah, commented on this Ayah saying: "What do they not know (i.e. are ignorant of)? These three truths mentioned in the Ayah: They do not know, {The Hukm is for none but Allah}, they do not know, {He has commanded that you worship none but Him (Tawhid)}, they do not, {that is the straight Deen}. {But Most people do not know.} You know for certain that the Words of Allah ('azza wa jall) is not contrary to reality, you have seven and a half people billion people and of the seven and a half, six and a quarter of them do not affiliate to Islam and do not know, {The Hukm is for none but Allah}, do not know, {He has commanded that you worship none but Him (Tawhid}, they do not know, {that is the straight Deen}. Come with me to a billion and a quarter (who affiliate to Islam). How many of them know? Allah spoke the truth when He said what means, 'But most people do not know these three truths.' The fact that they are ignorant of these facts does not prevent them from having the name of shirk applied on them." (28)

One of the lying soldiers of the tawaghit was truthful when he said after being asked: "'Is the one who says that a graveworshipper is an excused for ignorance, counted as a murji without exception?' Yes, this one is the murji. Who says: 'Do not make takfir on him because it could be that he took the idol in front of him towards which he is doing Salah as a sutrah.' He took it as a sutrah? Subhan Allah, he is doing Salah to an idol and is facing towards it and you are saying do not make takfir on him because it could be that he is using it as a sutrah?" So, what of those who, unlike the one who makes Sujud unknowingly to an idol, plan and have weeks to prepare, manifest their worship to this taghut like these mushrikin in question. And this is what our brothers who exaggerate in this excuse have to be careful of. This exaggeration in making excuses for murtaddin is what lead to the situation you see in ash-Sham. It comes in Dabiq: "…every statement and action of kufr the hypocritical factions made after the Sahwah – and in many cases before it – would be reinterpreted to a favorable meaning so as to justify the jihad claimants' alliance with the apostate Sahwah against the Islamic State. If they said, "We fight for democracy, a civil state, and want American support against the Islamic State. We are against terrorism" They say, "Maybe they think that democracy is shura and that a civil state is the opposite of a police state. And maybe they want unconditional support against the khawarij whom some of the Scholars made takfir of. And maybe by terrorism they mean terrorism against Muslims. In the end, they are all excused due to their ignorance and it is obligatory to treat them as full-fledged Muslim Mujahidin until the independent/mutual court is set up, and whoever makes takfir of them or implies such, are khawarij!" In the end, the excuse of ignorance was the shield the jihad claimants would use to defend the hypocritical factions whose apostasy had become apparent and – in many cases – to defend the blatantly secularist factions, all against the Islamic State! If ignorance is such an encompassing excuse for the contemporary murji'ah, what will prevent some of them from excusing the Dajjal due to ignorance when he claims prophethood and lordship only to fight alongside him against those who make takfir of him?…So these jihad claimants exaggerated the concept of excuse due to ignorance to encompass the basis of the Deen (the basics of the Shahadatayn), its well-known fundamentals (the famous convictions, obligations, and prohibitions), and realities obvious to most laymen now (such as the meaning of democracy, the mechanics of the democratic system…"

These people know the reality, they know the meaning of democracy but they come with excuses just like their brothers who claimed that their intention of giving what belongs to Allah, to the righteous and setting up so-called partners with Allah was to bring them closer to Allah and gain some benefit. They were still called mushrikin and Allah (tabaraka wa ta'ala) rebuked them saying;

{And they worship besides Allah things that hurt them not, nor profit the, and they say, 'these are our intercessors with Allah.' Say: Do you inform Allah of that which he knows

not in the heavens and on the earth?' Glorified and Exalted is He above all that which they associate as partners with Him.}

{And those who take awliya beside Him say: "We worship them only that they may bring us near to Allah." Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.}

What you hear from these mushrikin in particular is 'maslahah', prevent a 'mafsadah', 'it is a darurah', and so on from the lists of excuses. The one who comes with these is still a mushrik kafir even if he calls what he is doing by other than its name. Imam Ibnul-Qayyim, rahimahullah, said: "If changing of names and shapes necessitated the alteration of the rulings and realities (of Shari'ah), the Deen would would certainly be corrupted, the laws would be changed and Islam would disappear. So what thing did the mushrikun profit by callings their idols aliha, while they had nothing of the attributes of Uluhiyyah and its realities? Also, what thing did they profit by calling the shirk with Allah, drawing near to Allah?" Then he said: "Therefore, to all these people we must recite, {These are but names (made up by) you and your fathers, for which Allah has not sent down any authority.}" (29) What further proves that their excuses and intentions is of no use and not an excuse in reality is the Ahadith pertaining to the khawarij. They were ruled with, '…leaving Islam like an arrow leaves game with no trace…', and, '…kill them wherever you find them…,' and, '…they are the worst killed under the heaven…'. Despite that the Sahabah, radiy Allahu 'anhum, would look down at their 'Ibadah compared to theirs, their exaltation of the Shari'ah, and their good intentions (so they thought). So how about the ones with none of that and falls into shirk?

This is one of the reasons why it is not allowed to live in darul-kufr and why the Khilafah, may Allah protect it and give it victory through His Might, executes those who try to assist families to leave darul-Islam to darul-kufr, because of how easy it is to fall into kufr whether knowingly or unknowingly. Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhab, rahimahullah, said: "You must know that Allah revealed to His Messenger (sall Allahu 'alayhi wa sallam), {It has been revealed to you and those before you: 'If you associate (ashrakta) others with Allah, your actions will come to nothing and you will be among the losers.' No, worship Allah and be among the thankful.} He said this because they had attempted to elicit one word, or one deed of shirk out of him, promising him that they would then accept Islam. If the master of the sincere, the one with the most righteous deeds (sall Allahu 'alayhi wa sallam), was to say one word of shirk, all the while hating it, so that others would be guided to Islam, his deeds would come to nothing and he would be one of the losers. What then of a person who shows himself to be one of them, who says hundreds of such words so that his trade be profitable, or, what the people of Tawhid were barred from performing Hajj, articulates them so that he can perform it? Look to the Prophet (sall Allahu 'alayhi wa sallam) who was barred from performing Hajj until Allah allowed him to conquer Makkah. When a person fully grasps this, he will realize

the magnitude of Tawhid with Allah, the Mighty and Magnificent, and the severity of shirk. Even if it takes you four years to learn this, you will have greatly benefited. And I mean learning it as you know that a single drop of urine released nullifies your wudu', even if this was done without your intention." (30) What then of the one who adopts the religion founded on shirk, democracy, through his actions, participates in its shirk so he can live comfortable in the lands of the mushrikin?

If it is said that they are excused for being deceived by certain fatawa then this falls into the issue of: 'Is talbis of the scholars an excuse?' In the answer given by ash-Shaykh Nasir al-Fahd, fakk Allahu asrahu, he said: "That the Muslim falls into an action of kufr himself, such as associating partners with Allah and similar to that, then he is not excused by it as I previously stated, except by Ikrah alone, but as for talbis of the scholars and their fatawa, then it is not an excuse, or else those who say, {And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the (right) way.} Would be excused, and those who Allah said about, {They have taken their scholars and monks as lords besides Allah}. Would be excused, and those which the authentic Hadith have mentioned regarding taking away knowledge, "…people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So, they will go astray and will lead the people astray," would be excused, and other than that." (31) Likewise, those who follow the misguided fatawa in this issue are not excused from being called mushrikin.

If it is said that this issue is similar to the issue of asking the Prophet (sall Allahu 'alayhi wa sallam) by his grave and that the 'Ulama excused those who came later that innovated this because of ignorance surrounding the reality of his (sall Allahu 'alayhi wa sallam) life in the grave, then it is said that this qiyas is not authentic and is false due it not meeting the conditions. Don't you see that the 'Ulama mentioned if he was to ask the Prophet (sall Allahu 'alayhi wa sallam) by his grave with something from the attributes of Uluhiyyah that this one is a mushrik kafir and not excused? The ones who submit to these taghut elections have transgressed on and is an issue of Uluhiyyah and Rububiyyah, on top of consenting to kufr (which was not mentioned here for the sake brevity as the kufr comes from many different angles), and therefore this qiyas is not similar at all and can not be used.

Conclusion

And we will conclude this speech – insha'allah – with another very important matter that is to be understood in light of what has preceded. We will specifically discuss it because of its great importance and because of the sheer volume of mistakes made concerning it. So, we say: No doubt Tawhid must exist in the heart, upon the tongue and in actions. If a man neglects one of these things to the point that it is missing, then this man is no longer a Muslim. So if he knows what Tawhid is but doesn't act upon it then he is a haughty kafir (kafir mu'anid) similar to fir'awn and iblis and those like them. Many of the people err in this affair. They say: This is true and we understand this and we bear witness that it is the truth. However, we are unable to implement it, and it is not permissible amongst the people of our country to oppose them or to do anything unless it is in agreement with them and their practices. And they offer other excuses for this. This lowly individual doesn't realize that the majority of the leaders of kufr know the truth and they do not abandon it due to one excuse (or another) as Allah (tabaraka wa ta'ala) says;

{They have purchased with the Ayat of Allah a little gain} [9:9]

And there are other Ayat of Allah similar to this such as;

{They know him as they know their own sons} [2:146]

If he acts upon Tawhid in a manner which is apparent through his outer actions while he does not truly understand it nor believe in it in his heart then this person is a munafiq and he worse than the pure kafir;

{Indeed, the munafiqin occupy the lowest depths of Hell-Fire} [4:145]

And this is a vast matter that is very extensive, and it becomes clearer if you reflect upon the different speech that you hear from the people. You will see one person who knows the truth but abandons acting on it out of fear of losing something from the wealth of this world, his position, his possessions or as a means of pleasing someone. And you will see someone who acts upon the truth outwardly but not inwardly with his heart and if you were to ask him about what he believes in his heart then he will not even know. So, it is upon you to understand two Ayat from the Book of Allah. The first: The statement of Allah (tabaraka wa ta'ala);

{Make no excuse, you have disbelieved after belief} [9:66]

So if it becomes clear to you that some of the Sahabah who fought alongside the Messenger of Allah (sall Allahu 'alayhi wa sallam) on a military campaign against the romans disbelieved because of a statement which they made jokingly, then it should become clear to you that the one who utters a statement of kufr or acts upon it (kufr)

fearing that he may lose some wealth or position, or in order to please one of the creation, then his affair is more severe than the one who uttered a statement in a joking fashion. The second Ayah is;

{Whoever disbelieves in Allah after having believed, except for the one who is compelled to do so while his heart remains firmly upon belief. But the one who opens his chest to disbelief, then upon him is the Anger of Allah and for them is a tremendous torment. That is because they preferred the life of this world over the life of the Hereafter.} [16:106-107]

So, Allah did not excuse from those people except for the ones who were compelled to do so while their hearts were filled with Iman. So, anyone other than this type of person has disbelieved after having true Iman, irrespective of whether he did it out of fear of the people, to please others, or for love and greed of his country, family, tribe or wealth, or he did it in jest, or any other reason. (The only accepted excuse) is if he is compelled and forced. The Ayah from the Qur'an proves this from two different angles: The first is His statement;

{Except for the one who is compelled to do so}

So, Allah (tabaraka wa ta'ala) does not exempt anyone except the one who is compelled and it is well known that people are only compelled to utter a statement or perform an action, as for the belief in the heart then no one can compel another concerning his belief. (Pointing to the fact that one can disbelieve through an action or statement without tying it to the heart). The second: The statement of Allah (tabaraka wa ta'ala);

{That is because they preferred the life of this world over the life of the Hereafter}

So, Allah ('azza wa jall) explicitly states here that this disbelief and torment is not due to belief, ignorance, hatred towards the Deen or love of kufr. Rather, the reason for this was due to some worldly matters which they preferred over the Deen. And Allah (subhanahu wa ta'ala) knows best. May the Salat and Salam of Allah forever be upon our Prophet Muhammad and upon his Sahabah." (32) This ends the words of Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhab, rahimahullah.

It seems apparent that our brothers are hesitant on this matter because of how many people are guilty of this shirk (even though there are still many who are free from it across the world) but it should not matter to the Muwahhid if he calls them, and those who call to it and beautify it for the people (Note: See the very end), all murtaddun mushrikun and believers in the taghut as he has the best predecessors. One such story will suffice. What do the 'Ulama mention when the Prophet (sall Allahu 'alayhi wa sallam) died and the circumstances in the Arabian Peninsula? Do they, rahimahumullah, not say words such as, "When the majority of the Arabs apostatized"? Or, "…most of those who embraced Islam apostatized…" and other similar sayings? Shaykhul-Islam Muhammad Ibn

‘Abdul-Wahhab, rahimahullah, commented on this situation saying: “So one of the most important obligations upon the Muslim today is to reflect on this story, which Allah has made one of His Evidences against mankind until the Day of Resurrection.” (33) Such is our situation today, or even to a greater extent, when the Shari’ah had died out and disappeared, democracy was brought, and many apostatized. Such a situation then needed a firm stance and because of the magnitude of the situation even ‘Umar Ibnul-Khattab, radiy Allahu ‘anhu, was hesitant at first. The ‘Ulama are in agreement that the firmness of Abu Bakr as-Siddiq, radiy Allahu ‘anhu, and his decision to make takfir on them and fight them was from one of his greatest deeds that he did in Islam. May Allah bless and reward those who have taken a similar firm stance today with the best on behalf of the Muslimin Muwahhidin. It is upon those who are hesitant to follow in the footsteps of al-Faruq, radiy Allahu ‘anhu, who said: “By Allah, it was nothing except that I saw that Allah had opened the heart of Abu Bakr to fight (them), and I came to know for certain that it was the truth.”

والله تبارك وتعالى أعلم

وآخر دعوانا أن الحمد لله رب العالمين والصلاة والسلام على أشرف المرسلين سيدنا محمد وعلى آله وصحبه أجمعين

كتبه

أبو حمزة الرومي

Notes:

1. Al-Iman al-Aswat
2. Usul ath-Thalahah
3. Majmu' al-Fatawa
4. N/A
5. Fatawa al-Hariyah
6. Kasf ash-Shubuhat
7. Taysir al-'Aziz al-Hamid fi sharh kitab at-Tawhid
8. Adwa al-Bayan
9. Majmu' al-Fatawa
10. Speech on democracy
11. Quagmires of the tigris and euphrates
12. Speech on democracy
13. Democracy: The modern idol
14. Fatawa al-Hariyah
15. Tawhid classes
16. Sharh kasf ash-Shubuhat
17. At-Tibyan regarding the disbelief of the one that assists the Americans
18. Tawhid classes
19. The Political and Relig crime of elections and our obligation towards it
20. And fight the disbelievers all together
21. Tawhid classes
22. ad-Durar as-Saniyyah
23. ibid
24. Adwa al-Bayan
25. Commentary on 'The foundation of the Deen and its principle'
26. Injah Hajah as-Sail
27. Adwa al-Bayan
28. Durus on democracy, shirk at-ta'ah
29. I'lam al-Muwaqqi'in
30. Al-Masail al-khams al-wajiba ma'rifatuha
31. Fatawa al-Hariyah
32. Kasf ash-Shubuhat
33. Mukhtasar Seerah ar-Rasul

Appendix

[Note: This doesn't necessitate that all those Shuyukh who passed a fatwa for permissibility are mushrikin kuffar. Those who gave this fatwa are of different levels but if he was a person of sincerity, and especially a person of Salah, and a Mujtahid then there is no doubt one can find excuses for them for their mistaken ijtihad. This issue falls under the mistake of Mujtahid and the 'Ulama mentioned many different reasons why he could be exempted and excused. One being at-tawwul, to put an evidence in a improper place because of a doubt, or incorrect interpretation stemming from misunderstanding the core issue. Shaykh Sulayman Ibn Sahman, rahimahullah, said in ad-Durar as-Saniyyah about those rushing to the mistakes of some 'Ulama: "…when a group of the Sahabah and the Tabi'in like Qudamah Ibn Mazun and his companions drank wine, and thought that it was allowed for those who did righteous deeds according to what they understood from the Ayah in Surah al-Ma'idah the Scholars from the Sahabah like 'Umar, 'Ali and others besides them agreed that they should be asked to repent (Istitabah) and if they persisted upon making it permissible (Istihlal which is kufr by Ijma') then they would make Takfir on them and if they attested to its impermissibility then they would be whipped. So, they (the Scholars from the Sahabah) didn't make Takfir on the ones (who made wine permissible) due to their permitting it at first, due to the doubt that was present with them, until the Haqq was explained to them, and if they persisted upon rejecting, they would have been made Takfir on. But due to the ignorance and lack of knowledge which the Muhaqqiqin are upon it has thrown you into unreasonable excess/recklessness regarding the view without a Hujjah or an evidence, with false necessities, and brokendown ignorance. And this path was from the paths of the people of bid'ah, and this composition was woven upon their pattern with concealment and faulty reasoning. And this is not the correct way of doing things." This can no doubt be applied to those Shuyukh.][1]

[1] Shortly Summarized: an Imam or Mujtahid making an Ijtihad in a new-arisen matter, permitting thereby something which is major Shirk or major Kufr; is excused, because of the pre-assumption that the mujtahid has made a wrong Qiyas pertaining the reality of the new-arisen matter. So, he for e.g. makes a Qiyas between the time of the infighting between the Romans and Persians and sees the two situations as similar, not because of Jahl bit-Tawhid, but Jahl bil-Hāl, thereby unknowingly permitting that which is Shirk Akbar with a Shart that he is not an insincere person who is already an ignoramus concerning Tawhid. Rather it are the sincere Mujtahidun Muwahhidun who are intended by this way of going about, thereby protecting the status of the sincere 'Ulama. And Allah knows best.